1: Cunningham G-3 (1846-47) 1854 AJ4 W. Tibetans AJ4

X.—GOVERNMENT.

I.—NATURE OF GOVERNMENT.—VARIOUS OFFICERS.

THE government of Ladák was formerly a mild despotism under a ruler who bore the title of Gyalpo.* The conduct of affairs was generally intrusted to the prime minister, or *Kahlon;* and the king was well satisfied both with his minister and with his subjects, if the former gave him sufficient means† for the enjoyment of his royal pleasure, and if the latter never disturbed his quiet ease with their complaints. The king literally did nothing, except when roused to exertion by some unusual occurrence. His subjects could behold his royal presence only by the presentation of an offering in money, according to their circumstances. But this was a costly pleasure; and the mental abstraction of the Buddhist prince was rarely disturbed by the curiosity, or loyal zeal, of his people. Occasionally an ambitious prince would arise, who (like Singhé Namgyal) retained the whole power in his own hands.

* The ruler was usually called *rGyal-po*, or the emperor; and the queen was called *rGyal-mo*, or the empress. In writing more formality was used, and the ruler was either entitled *rGyal-po-chen-po*, "the great emperor," or he was designated by his own name *Singgé-rNam-rGyal*, "King Singge."

† The prime minister was always the Gyalpo's treasurer, or keeper of the privy purse.

1: Cunningham G-3 (1846-47) 1854 AJ4 W. Tibetans AJ4

645 the whole power in his own hands. The apparent power
175 of the prime minister was absolute, but his real power was much curbed by the wide-spread authority of the
[197] monastic establishments, and by the partial independence of the petty *Gyalpos* and district *Kahlons*.

000 In Great Tibet the *Kahlons* of the four chief provinces of *Ngári*, *U*, *Tsáng*, and *Khám*, were elected by the civil power in subordination to the Grand Lama, while the inferior *Kahlons*, and all other petty officers of state,
645 were elected by the four chief *Kahlons*. But in Ladák
634 the prime minister's office was almost hereditary; that is, it was restricted to a member of one of the families of the principal *Kahlons*, or governors of districts. The choice was determined, as in other countries, either by royal favour and successful intrigue, or by greater popularity and superior abilities. Possession, however, gave so firm a grasp of power, that the office was usually retained in one family for several generations. The Kahlon of Moorcroft's time was the Kahlon or petty Gyalpo of the Chimra valley; and the power remained in the hands of his family until the final settlement of Zoráwar Sing, at Lé.

622 Many of the principal nobility of Ladák were petty chiefs of valleys, which had once been independent. Thus there was a *Gyalpo* in Nubra; another in Gya; a third in Spiti; a fourth in Zanskar; a fifth in Paskyum; a sixth in Soth; a seventh in Suru; and an eighth in Hembabs, or Drás. The chiefs of Paskyum and of Soth distinguished themselves by their protracted resistance on the first invasion of Ladák by Zoráwar Sing.

645 The prime minister was simply styled *Kahlon*, or "the minister," or *Bangki-Kahlon*, "the chief minis-

Cunningham G-3 (1846-47) 1854 AJ4 W. Tibetans AJ4

ter,"* while his deputy was usually known by the addition of his own name, as *Kahlon-Rigsen*, "minister *Rigsen*," or by prefixing the term *Nono*, as *Nono Kahlon*, "the younger, or deputy minister."† The other Kahlons were distinguished by the names of the districts over which they ruled, as *Kahlon-Bazgo*, "the governor of Bazgo."

The next great officers were the *Lonpos*,‡ or governors of towns, and the *Kharpons*,§ or commanders of forts. The former were distinguished by the names of their respective towns; as *Lé-pon*, "the governor of *Lé*;" *Gar-pon*, "governor of *Garo*." In Lé, also, there were the *Mak-pon*,‖ or "commander-in-chief," and the *Chag-sot*,¶ or "lord high treasurer;" the *Shogam-Chagsot*,** or "head collector of taxes;" as well as the *Shakspon*,†† or "chief justice;" and the *Khrimpons*,‡‡ or "magistrates." Lastly there was the *Káká-Tádsi*,§§ or "head master of the horse;" and the *Chagsi-Goba*, or Kotwál, an office equivalent to that of mayor.

* This is the "Banka khalun" of Moorcroft (I. pp. 238—249). The true title was *dBang-kyi-bKah-bLon* or *Bangki-kahlon*, that is, "the powerful minister."

† *No-no* is the usual term of respect which is used in addressing any young man of the higher ranks, and when prefixed to *Kahlon* it means the younger or deputy minister. Moorcroft (I. pp. 334, 335) gives the term, without the title, as the usual designation of the deputy minister, just as we should say "the deputy" instead of the deputy chairman. *Nono* is also applied to all under-officers, as *Nono-Chagsot*, the "under-treasurer;" *Nono-Shakspon*, the "deputy justiciary."

‡ *bLon-po*, "the manager, arranger, or governor." Moorcroft (I. p. 255) calls him *Lompa*.

§ *mKhar-dPon*, the "fort-chief." ‖ *dMag-dPon*, the "war-chief."

¶ *Phyag-mDsod*, pronounced *Chag-sot*.

** *Shogam*, "a duty, a tax." †† *gShags-dPon*, "justice-chief."

‡‡ *Khrims-dPon*, "law-chief."

§§ *Gá-gá-rTá-rDsi*, "head master of the horse."

1: Cunningham G-3 (1846-47) 1854 AJ4 W. Tibetans AJ4

622 The inferior officers were the *Mipons*,* or *Gobas*† (that is, literally, the "head men" of the villages), and the *Shogampa*, or provincial collectors of taxes and customs.

622 The *Gobas* (who were also called *Grongpons*,‡ or 634 "village chiefs") were directly responsible to the *Kahlons*, or *Gyalpos*, of their respective districts, in all criminal matters, and in most accounts of revenue; although the *Mipons*, or head men, of some of the principal towns, rendered their accounts direct to the *Chagsot*, or lord high treasurer of Lé. But these exceptions were, I believe, only made in the cases of such villages as were set apart for the particular maintenance of the queen, or of some members of the royal 645 family. The *Chagsot*, or lord high treasurer, rendered his accounts to the *Kahlon*, or prime minister, who kept the privy purse of the king and his family.

622 The titles of the different functionaries varied in 634 different districts; but the most common were those which I have just given. The petty *Gyalpos* and provincial *Kahlons* were frequently called *Depons*,§ or "district chiefs," a name which recalls the Sanscrit *Dés-pati*, and the Greek Δεσποτης. Among the Mahomedans of Ladák (both the pure Kashmiris and the hybrid Argons), the petty chiefs are invariably called *Chho*; as *Gya-pa-chho*,‖ "the *Gyalpo* of Gya."

* *Mi-dPon*, "man-chief or head man."

† *hGo-ba*, emphatically the head man, from *hGo*, "the head, the top of anything."

‡ *Grong-dPon*. In Great Tibet, and in some parts of Ladák, this word is pronounced *Tongpon*. The Lamas more especially adhere to the pronunciation of Lhasa.

§ *sDé-dPon*, "district-chief." ‖ *mChhog*, "the head, the chief."

1: Cunningham G-3 (1846-47) 1854 AJ4 W. Tibetans AJ4

and the annual amount of presents received from the various *Kahlons*, *Lonpas*, *Kharpons*, and other officers of government. The former generally amounted to nearly thirty-five *kúrús* of silver, which, at Rs. 166 per *kúrú*, are equal to Rs. 5,700.* The value of the presents was usually about Rs. 5,000.

The gross revenue of Ladák, collected from all sources under its native rulers, was as follows:

House-tax	Rs. 30,000
Customs	18,000
Tax on brokers	5,700
Presents or fees	5,000
	Rs. 58,700

to which must be added,—first, the amount alienated for the support of monasteries, or about Rs. 8,000, valuing each of the 4,000 houses at the average rate of two rupees each: secondly, the amount derived from the crown villages of about 2,000 houses, equal to Rs. 4,000 more, or in all to Rs. 12,000. The total revenue was, therefore, Rs. 71,700, or about £7,000 sterling.

Out of the gross collections made for government, one-half of the customs, and one-half of the tax on brokers, were the perquisites, or salary, of the *Kahlon*, or prime minister. The net amount received by the *Gyalpo* was therefore just so much less than the above Rs. 58,700, or only Rs. 46,850; this, with the produce of the crown lands, amounted to nearly Rs. 49,000. But his actual income was nearly double this amount, for he was the chief trader in his own dominions; and as all his traffic passed duty free through Ladák, he always realized between forty and fifty thousand rupees a year. His

* *Kuru* is the Yarkandi name for the "ingot" of silver, which the Tibetans call *Yam-bu*.

1; Cunningham G-3 (1846-47) 1854 AJ4 W. Tibetans AJ4

175 of future assistance to the Balti prince. After a time
643 the prince returned to his father; but the reconciliation
645 could not have been very cordial, for early in 1840 the prince fled to Lé, and sought refuge with the Gyalpo, whom he believed to be a puppet of the Dogra chief. The real authority was not, however, in the Gyalpo's hands, but in those of his two ministers, the Káhlon of Banka and the Káhlon of Bazgo; and as they were anxious to have Ahmed Shah on their side during their intended outbreak against the Dogra authority, they suggested to him the propriety of sending a party to seize his son, to which no resistance would be offered. Ahmed Shah at once agreed to this proposal, and a small party of fifty men was allowed to carry off the Balti prince to Lé.

III.—CONQUEST OF BÁLTI.

175 When Zoráwar Sing arrived in Zanskar and heard of
727 the flight of Muhammed Shah, he sent strict orders that the prince should be treated with kindness and respect, intending, perhaps, to use him as a tool for the furtherance of his master's view upon Balti. But shortly after, when he heard of the prince's seizure by a party of Balti troops, he determined at once upon the conquest and
175 annexation of that principality. A letter was, however, first addressed to Ahmed Shah, informing him that his son, who had sought the Maharaja's protection, had been forcibly carried off by a party who had invaded the Ladák territory, and that, unless the prince was sent back again, the Dogra troops would enter Balti and force his release. To this letter Ahmed Shah deigned no reply.

day of the 10th month. The days of the week are seven in number and are named as follows:-- 805

za	Idáwa	or	Monday, or Planet Moon.
za	migmar	"	Tuesday, or Planet Mercury.
za	hlakspa	"	Wednesday, or Planet Venus.
za	phoorboo	"	Thursday, or Planet Mars.
za	pásang	"	Friday, or Planet Jupiter.
za	spenba	"	Saturday, or Planet Saturn.
za	ngeema	"	Sunday, or Planet Sun.

The Tibetans have no "hour" or smaller divisions of time.

CAP--teebi or the respectful word oozha. The black bag-like patoc cap which hangs down on one side is called "bot teep" and the close fitting cap, lined with lambskin, covering the ears is called gónda a gun cap is called topee or tubak i topee. for women's caps see "Head dress." 291 195

[18]

CARPET--stan general term for anything spread on the floor, as carpet or bedding. Satan the coarse Tibetan made woollen carpet zilcha (the Persian or Turkistan woollen carpet ras i stan cotton carpet balistan woolen carpet, chhálee floor cloth made of goats hair. Khuloo ditto of yaks hair. 352 513 286

CARRIAGE--giokSHang (Cart or palki) SHingsta khorto is the Lhása word for a horse cart or carriage Araba is the Turki word. There are no such conveyances in Ladák, where only ponies and coolies can be used. 492

khoorta (for Khooroo i sta) is the word for a baggage poney, and stáool that for a riding pony. For coolies there are different names. The professional load carriers of Kashmir and Baltistan are called "Khooroopa" or "burden men" but as the people of Ladak will never carry a load for hire, except under compulsion, a Ladák cooly is called "beygárpa" or "forced labourer" when employed to carry goods from place to place. An ordinary daily labourer who works voluntarily is called a "hlápa" or "wages man." 482 466 463

CASHIER--peyti-pa the only cashier in Ladák is the Wazir's Treasurer, who is termed the "peyti-pa." 645

they believe in inoculation. They take the scales of the sores of a small-pox patient, dry them, reduce them to powder, and then mix a little of the powder with water, and give it to the person who is to be inoculated, to drink. Sometimes an incision is made in the skin and a small quantity of this powder is inserted. 751

[73]INTERMARRIAGE--It is usual for persons to marry into their own caste, but not necessarily into their own sub-division thereof. A man, however, may marry into the caste below his own, a woman must marry either into her own caste or into the caste above it. For forbidden degrees of relationship, see "Incest." 582 564

[75]JELLY--jellee (European pudding) gólum (an unstrained jelly made by Ladákis, out of sheep's head or feet, and given to sick persons, as being nourishing). 758

JUGGLER--hunar ltankhan. In Ladák jugglers form a distinct sub-division of one of the lowest "castes." 564 463

[76]KALON--kálón. Hereditary Prime Minister, but see "Kolon" and "Minister." 645

KARDAR--kárdár. The Ladák Wazárat is divided into 13 Kárdár-ships; the Kárdár's duty is to collect revenue, report and investigate criminal cases, keep the "beygár" or "forced labour" rosters, and generally to superintend local affairs. In return, his own share of "beygár" is remitted, and he gets 2 per cent. of all revenue collected in cash. On the share of the revenue paid in kind, he gets nothing. 631 647

[77]KOLON--kálón. The title of the family to which, in the old days, the Prime Minister always belonged, also the title of the Prime Minister himself. But see "Minister". 645

KUT--roosta (the root of the "Aucklandia costus"). Kut grows in the Sind Valley and other parts of Kashmir. It has a violet-like scent, and is used for incense. Its collection and sale is a monopoly of the Kashmir Durbar. 137 438 656

LABOURER--hlápa (general), khurpa (load carrier), thralpa or 000

316 466 [103]MINER--There are none in Ladák. The only mines in Ladák, are the Pooga mines, where borax is made, and these are worked by what is practically "Beygar" or forced labour, as certain villages are compelled to supply a certain number of men to work in the mines, at a merely nominal rate of pay. These mines are about to be closed for some time probably for ever.

564 645 MINISTER--In the days of the Ladák Rajas, "Ministers," that is to say, all the upper class officials, belonged to the "rjeyriks" caste, which again was divided into four Sub-divisions, viz., 1 cho, 2 kálón, 3 lonpo, 4 hlardak.

In Ladák, the Prime Minister latterly belonged to the kalon section, hence the word kálón has come to have the meaning of "Prime Minister." I believe the cho section is that from which Prime Ministers were selected in older days. Now-a-days, Ladák is governed by a Kashmiri Wazir and Náib-Wazir, whose Ladaki assistants are spoken of as "trungkhor" or "those who sit round in front" of the chief.

631 647

564 463 533 MINSTREL--hlumkhan (a singer), rdungkhan (a player). The professional singers and players are of the "beyda" and "mon" castes, but no shame attaches to singing and playing and many zamindars and other persons of good caste, play and sing at weddings, and on other festive occasions.

805 MINUTE--tshirla or ngótok (exact). The Ladákis don't count time by the minute--for "a few minutes," they would say "SHribchik" or "sribchik." Time is of no value to them, and they count very roughly, i.e., by the half day, etc. The Lámás have hour glasses, some work with sand, like our hour-glasses, others are brass vessels with a small hole in them, so arranged that the amount of water entering the vessel, through this hole, in the course of an hour, causes the vessel to sink in the pan of water in which it is kept. Up to the present time Ladákis have not taken to watches or clocks.

[104]

797 MISSION--For the past four years there has been a branch of the Moravian Mission, established at Leh, but though the missionary at the head of it, my very worthy friend the Reverend F.A. Redslob, is a Tibetan scholar, in touch with the people, and universally liked and respected, by all who know him. I do not

101 inent people say that if the Kashmir dispute were resolved in
175 Pakistan's favor Ladakh would forsake India and rejoin Tibet.
631 Ladakh has long been called Little Tibet; but it never was, strictly speaking, a Tibetan province. Commercially it had ties with Yarkand and Kashmir. Religiously it had ties to the Dalai Lama, to whom Ladakh sent an annual tribute. And thus it was politically allied to Tibet. But it was, in fact, an independent principality under a mild despotism.

175 It was ruled by a king who did little but collect revenues and
• 645 sit in contemplation as a Buddhist prince. The Prime Minister was the administrative officer. His position was almost hereditary, staying in one family for years. Ladakh had a nobility made up of petty chiefs, each of whom had dominion over a valley or region. There were eight of these, one of them being Gya, where we stayed.

792 The early kings and nobles were patrons of the lamas and gave
425 them grants of land. That was the beginning of the wealth of the
556 monasteries. Wealth begat wealth; the rich became richer. Revenues were used to acquire new farming lands. Pious men presented monasteries with lands. Farmers who had no sons left their wealth to the church when they died. The economic power of the monasteries grew and grew.

792 This hold of the monasteries on Ladakh goes back to a political
175 maneuver by the secular power. About the seventh century the
668 kings of Ladakh and Tibet used Lamaism to circumvent the
631 feudal powers of local nobles. This region was a large collection of separate political oases ruled over by local families. The early kings used the church to tie all these communities together. The church, in other words, became the unifying power, growing larger and larger and becoming a continuous force until eventually it superseded not only the local nobles but the secular kings themselves. No secular power arose to displace the church for several reasons. The communities were widely dispersed; the communication between them was difficult; there were no large, local units

[Ladakh -- Analyst]